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ACIES ORDINATA



THE DIRECTOR'S MONTHLY REVIEW
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:: CENTRAL SECRETARIATE OF SODALITIES OF OUR LADY :: ::

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THE SECRETARY OF THE SODALITY

Besides the office of the Prefect and the Assistants, another of peculiar importance in well ordered Sodality life is that of the Secretary.

According to the 55th of the Common Rules of the Sodality :

" It is the duty of the Secretary to write up the minutes of the Council meetings, to keep the general journal of the Sodality, to write and sign certificates of membership and other diplomas, testimonials, letters, notices, and other official documents. In all such matters he shall act according to the mind of the Director and the Prefect. The minutes of the Council, the general journal of Sodality, and the enrollment of the Sodalists should be in three distinct books, which should not be lacking in any Sodality."

What is the real business of the Secretary ?

The Secretary is not a simple scribe but the keeper of the records or the archivist of the Sodality, who takes care that everything should not simply be recorded, but recorded in the orderly fashion which is generally secured by the use of books and memoranda. A merchant's business will be turned up side down if he keeps no books.

Hence the Secretary of the Sodality should think much of his office and the Director and the Prefect should encourage him to a vigorous discharge of his duties. Let the Prefect take care to look over the Secretary's books every month or two and countersign them ; this will certainly be a stimulus to the Secretary to set everything out properly. The Director too at least once a year, ought to run through the books and sign them ; and he should not omit to praise some things and correct others so that the Secretary may see that the Director has not only signed the books but has also inspected them attentively.

Some one may ask : why such loss of time and nerves ? Where will the poor Secretary find time to write up so many things ? What is the use of it all, since except the Prefect no one will probably ever read what the Secretary has written ?

I answer : it is an error to think that the Secretary must write much. Indeed he should not be allowed to give lengthy accounts of anything ; if he begins by being long his work will be useless and sooner or later, he will grown tired and write nothing at all. There are some Secretaries who introduce extracts from the Director's talks into the record and begin to fill the book of events with very detailed descriptions taking up entire pages with ordinary meetings ; hence they are always far behind time, and finally they leave off writing altogether. It is far better to write two or three lines, promptly and without fail and confine one's self to what is really worth noting. We shall give some examples of correct notes later on.

What books must the Secretary keep up ? They are : *The minutes of the Council*, *the General Journal* (or book of events) of the Sodality, and the *Book of the Sodalists*, *Candidates*, *etc.*

1. *The Minutes of the Council* should give an account of each consultation, noting the questions treated, and the conclusions arrived at. The following is practically what is required :

" April 8. All were present except X. The Prefect asked how we wished to prepare for the feast of St. Aloysius. Y. remarked that the Six Sundays in honor of St. Aloysius had fallen into disuse. R. proposed that more solemn preparations be made and that the devotion be announced in good time. It was decided also to invite the Catholic Youth organizations. The Director proposed that the suspension of Sodalist P. should cease. This was agreed to but G. asked the Director to give P. an admonition. The Treasurer asked leave to spend *the sum* of...to restore the altar-picture. Granted, April 20th was set for the Monthly Communion. "

These minutes should always be read at the beginning of the next consultation, to remind all of the former decisions, etc.

2. *The General Journal* should exhibit everything noteworthy which has happened in the Sodality, e. g., extraordinary activities in the apostolate, entertainments, the admission of new Sodalists, notable gifts to the Sodality, the deaths of Sodalists and suffrages offered for them, the last honors paid to them, an example of eminent virtue, etc.

The Book of the Sodalists has about five parts : that is the lists of a) Postulants ; b) Candidates ; c) Sodalists admitted, d) Sodalists who are absent or who have been transferred to another Sodality ; e) honorary Sodalists. If any one, for example has passed from the ranks of the Candidates into that of the formed Sodalists, both lists should have the note : " solemnly admitted on (day, month, year)." So too the list of Sodalists in good standing and the list of those who have passed to other Sodalities should each receive the annotation " passed to the Sodality, day, month, year ". The list of Sodalists, should show when occasion requires, that X was " excluded from the Sod., (day, month, year)," giving the cause (" for continued absence from meetings ") or withholding it. Also " Died on (day, month, year)."

All the above does not require much work, but rather order and constancy, along with dexterity and clarity in briefly stating necessary and important matters.

Other duties of the Secretary.

The keeping of the above books is not the sum of the Secretary's duties. He must besides fill out the *diplomas of admission* and the *letters patent* which have to be given to Sodalists who are going elsewhere to live, and he must attend to the *correspondence* with absent Sodalists. If the Sodality has a *magazine* of its own, it is essentially the Secretary's business to provide for it ; likewise it is his duty to write the *annual reports* and send them to the general periodicals of the Sodality. It is customary nevertheless, where the Secretary's work is considerable, to divide it up among several persons, so that the correspondence falls to one of the Consultors, the publications to another, etc.

Among these accessory labors, not the least important is that just mentioned of preparing the reports of the Sodality's life and condition for public Sodality periodicals. Such accounts are in the first place an occasion of mutual edification, then also a school in which others may learn from our experience ; thirdly, they stimulate to salutary examination of conscience, since from such a report, sometimes substantial and sometimes miserable and empty, it will immediately appear whether the particular Sodality is flourishing or languishing. (It is languishing if the Secretary can report nothing concerning the Sodality except the election of a new Council, the solemn reception of new members, or the death of some Sodalist). Such reports when they have substance and are well presented, foster union between the various Sodalities and encourage the formation of federations.

The foregoing gives an idea of the importance of the Secretary's office. Kind reader, is that a description of the Secretary and his work in your Sodality ?

Letters to the Editor

On the Rules of the Sodality.

Dear Father Editor,

There is nothing perfect in the world. Even the Rules of the Sodality could be more perfect, as is well explained in the letter quoted in the " Acies Ordinata „ for April, 1926, page 25. But I doubt whether it would be better to have rules which would go further into details. It is better to take the rules as so many directions which present a concrete image of the true life to be led by the Sodality. Certainly the Rules are to be adapted to the circumstances of individual Sodalities, but they should by no means be thrown aside as useless.

Let me give an example which came under my own observation. I was once invited to direct a women's Sodality which had never known or kept the rules of Father Wernz. What did I find? The meetings took place only once a month.* Thus, generally speaking, hardly any results are obtained. Moreover as no eye was kept on attendance and no record of it made, hardly a third or a fourth of the members were present at meetings. Moreover, almost the only condition for admission was that the candidate should pay a certain sum, and as soon as payment was made, the person ipso facto became a Sodalist. It shows the limits that can be reached where the Director has not firm and concrete Rules to show him how genuine Sodalities should be conducted.

Another example. I am acquainted with a certain " Students „ Sodality. Besides high-school and university students, its membership includes little boys, mechanics and day-laborers. Even a domestic servant of our house is a member of this " Students " Sodality.

There are Sodalities which boast of being superior to the requirements and external rites which the Rules prescribe for admission. Thus they have no medals, nor diplomas, nor any solemnity or ceremony, but the Director in one of the ordinary meetings rises and declares that from now on X and Y are Sodalists.

Such incidents show clearly the necessity of Rules which come down to definite particulars in some matters, while they leave Directors that freedom in adapting them to individual circumstances which is mentioned time and again in the Common Rules of the Sodality. „

Children's Sodalities.

I.

Dear Father Editor,

Your Reverence in speaking of Children's Sodalities seems to me to incline too much to the negative side, that is, to the arguments which discountenance the opening of the Sodality to children of ten to fourteen years of age. But from experience, I and many others with me, who have actually directed Children's Sodalities, affirm that these Sodalities are absolutely necessary if the faith and morals of children in the big cities are to be secured and I further affirm that such Sodalities can be erected with good results for children, *providing they have* come to a certain degree of maturity, which is rather quickly reached in modern cities.

And again, if these childrens Sodalities are formed on the lines of the Sodality of Our Lady and imitate its methods what is to prevent them from being called the " *Sodality of Our Lady?* ".

Others argue thus: If children seven or eight years of age are fit to receive frequent and even daily Communion, why are not children of 10 and 14 fit for the Sodality?

But this argument proves too much and hence proves nothing: for it would follow thence that the Sodality ought to be opened to children of 7 and 8 years of age. Besides it is clear that to lead the life of an association, more maturity is required than for receiving Holy Communion. Hence I do not admit this argument.

R. L.

Editor's Note: We do not deny, indeed we affirm the utility of Children's Sodalities, in the circumstances mentioned in our article on page 27 of " A. O. „ (April, 1926). The name to be given to such a Sodality, will also depend on the circumstances. What displeases us is, if in any country almost all the Sodalities are in a languishing condition, except some for women and little children, so that the very name of Sodality of Our Lady is thought to be something feminine or childish. In such circumstances, it would certainly be better to let children's organizations have some other names, and reserve the title of Sodality, during some time at least, for young men, adult men, school-teachers of either sex, etc. Attention is drawn nevertheless to the following letter.

II.

Dear Father Editor,

In Children's Sodalities, the children promise on admission that *they will always remain Sodalists.* Now how can they at that tender age, make such a promise, and how can such a thing be prudently exacted of them? True, a child also can resolve and promise that he will always be good, well-behaved, pious, and devout to the Blessed Virgin, but this is something different from promising fidelity to a certain organization freely chosen. Again, if children are admitted as Sodalists, the Director of the higher Sodality (for example, the Young Men's) is put in a difficult position. For either he will admit to his Sodality indiscriminately and without a new probation every one who comes to him from the Children's Sodality, and then he will soon have unworthy Sodalists mixed in with the good; or he will prescribe a new probation, and will not admti the less apt, and then what will happen to those whom he does not admit? They will be excluded, ejected from the Sodality, that will be a black mark against them, and thus they will easily be repelled from religion also. But the whole question is changed immediately if children's societies similar to the Sodality be given another name (such as that of the Holy Guardian Angels).

O. I.

Editor's Note: These are serious arguments, still they can be answered. Thus the first difficulty drawn from the *immaturity of the children* is solved, if one attends to what is urged by the defenders of Children's Sodalities: namely, not all children are fit to have a regular Sodality erected among them, but when children are from ten to fourteen years of age, when they live in large cities where intelligence develops early and where they consequently know very well what it means to join a religious body for life, and when moreover they come to the Sodality of their own accord, there, Sodalities can be erected for children. And where those conditions do not exist, no one defends Children's Sodalities.

The second difficulty can be solved from *the 47th Rule.* A Sodalist who leaves one place for another (and similarly, one who passes from one state of life to another) should seek to enter another Sodality which befits his new situation, " unless the Director of such Sodality refuses him admission „. And what is to be done if the Director refuses? Is the child to be regarded as expelled from the Sodality? By no means. He remains a member of the first Sodality (Rule 30), although on account of his changed condition, he will not attend its meetings any more or live its social life. He can be regarded therefore as an absent Sodalist of the old Sodality, or even as a suspended member, until he finally passes to some other Sodality; but in this case, he has been neither expelled nor excluded; and he will also be able to gain the indulgences, except those which are annexed to the common exercises of the Sodality (the ordinary meetings and the General Communions).

This is the legal side of the matter In practice certainly some difficulty remains. The question remains nevertheless, whether on account of this relatively minor difficulty, the greater good is to be impeded which is obtained through Children's Sodalities. This is what many deny.

B. B.

III.

Dear Father Editor,

Nothing more is required of aspirants before their valid admission except a minimum of two months probation; on the other band it is affirmed once a person becomes a Sodalist, he remains a Sodalist for life. I have difficulty in reconciling these two points. There are not a few Sodalities for Children. Nothing can be asked of them before their admission, except such attempts as are within their puerile powers; besides, they seem to be incapable of acquiring anything stable for all their lives and incapable also of taking on themselves a life-burden and making a promise for life, which according to the Rules of the Sodality suppose more than mediocre virtue; the difficulty is all the greater when one considers that very frequently after-life does not by any means conform to the promises of childhood. There seems therefore to be a lack of proportion between the condition required and the subsequent effect.

I. R.

Editor's Note: This difficulty is solved by what was said above. The Rule sets two months as a *minimum* for the period of probation, but it is quite evident that the period should be much longer for young people and especially for children, and that no one should be admitted to full membership in the Sodality, if he does not thoroughly understand, what duties he is taking on himself for life, when he promises fidelity to the Sodality. It is for the prudence of the Director to discern whether and when the Candidates may be deemed to have acquired that mature formation.

THE INTERNATIONAL OFFICE OF CATHOLIC INFORMATION.

Certainly the above-named office does not pertain directly to the Sodality of Our Lady, but as it regards the apostolate which in many places is generally promoted by Sodalists in a special degree, and as the Office is connected with the Central Secretariate of the Sodalities, — although only in a material way —, our readers will pardon us we trust, if we put in a good word for this work here.

About six months ago, we sent out with the "*Acies Ordinata*" a circular about the foundation of a *Center of Information at Rome* together with a *Secretariate of Periodicals* of Our Society, which was established at Rome in May, 1925, with the approbation of Very Reverend Father General. Although it was not advisable that the Center of Information should be the property of Our Society, but rather that it should be in the hands of some other institution or Society, it was necessary nevertheless that we should help in its beginnings, because so difficult and universal an undertaking could hardly make a beginning except through the men of our Society. Lately the gradual transfer of the Office to the Italian Catholic Action Society has been arranged and that Society has already taken the care of the Italian Service on itself.

In the meantime, a Catholic Press Service is being issued in five languages, namely, English, Italian, German, Hungarian and Dutch. This arrangement was dictated by close observance of conditions. Every week from 7 to 12 pages are issued in the aforementioned languages full of various news-items collected from the whole Catholic world, which form pleasant and edifying reading matter, calculated to promote Catholic life, while leaving politics aside. These sheets are sent to a relatively large number of Catholic papers and magazines to be used as they see fit, for which each pay from 50 to 100 Italian lire a month. Quite a degree of success has followed our work, as almost 200 papers, in great part dailies, take our service and print a great deal of it every week. Thus items relating to Catholic life are spread more widely and what we write is presented not only to the readers of one or another periodical, but of 200. Thus on an average about a half a million readers receive our matter every week, — a result certainly not to be despised.

To cite one example alone: the particulars of the religious persecution in Mexico reached the Catholic papers of Central Europe chiefly through our service. From this the necessity of such an undertaking appears, unless we wish to leave Catholics in ignorance of matters which affect the Church outside the country where they dwell.

The Sovereign Pontiff himself, to whom I was privileged recently to explain the undertaking, blessed our work warmly and showed how much he had at heart its development.

At present the difficulties connected with our work are greater than one might imagine. For to say nothing of other things, we undertook this immense work without any money and without any patrons (benefactors). Then, as a consequence, to economize, two Fathers, already employed in other work, carry on almost all the work of editing. In the meantime, amid these cramped conditions, we cannot think of extending the field of our labors, for example by adding a French service which has been asked for by several persons. (A Spanish service of this sort independent of ours was begun early this year at Madrid by Father Sesinio Nevares, S. J.).

We wish therefore to beg aid from our brethren. Ours either in person or through their Sodalists, especially the men, can aid us in various ways. I do not refer to money or alms - it will be enough if they help to sustain our "*Acies Ordinata*". But Ours can do us a great charity, if they will induce Editors of Catholic papers to subscribe to our service. We willingly send our service for a month to anyone for a trial.

It will be a great help to send us *brief items* of news. Things and events touching on religious activities in the widest sense, will be very acceptable and will be widely spread. Our educated Sodalists too will be able to contribute much to the development of this apostolic work.

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A. Bangha, S. J.

INSUFFICIENT NOTION OF OUR LADY A CAUSE OF PREJUDICE AGAINST THE SODALITY.

The erroneous idea, feeling, prejudice, or whatever you wish to call it, that the Sodality of Our Lady is a woman's organization and hence not for men, is without doubt due to a variety of causes. But it seems to me that one at least of these causes is composed of two elements: first a practical failure to recognize the position of Mary in the scheme of Creation and Redemption, and second a mental visualization or conception of Our Lady under some one or other of the many pictures or statues of her, which represent her in the beauty of her youth or in the permanent joys of heaven.

In communities where the Sodality has always been an organization for women, young or old, or for little girls, nothing is more natural for the rising generation of boys and young men than to take the Sodality at its face value, to judge it from the example of it which they have under their eyes. At church functions, they have often seen the young ladies and the children in procession or massed in the church, clothed in white with blue sashes, replicas more or less faithful of the Lady of Lourdes whose image was embroidered on their banner or whose statue they carried. If these young men attended the function, say on the feast of the Immaculate Conception, the preacher naturally addressing himself to the principal auditors of the day, spoke of the Blessed Mother as the model above all of the Christian maiden, purity itself. The singing on the occasion was perhaps entirely under the direction of the young women. The mothers too of these young men and boys had been Sodalists in their day, but with the advent of marriage, they had passed automatically to the Apostleship of Prayer or to some other pious confraternity; the blue and white of sixteen was exchanged for the black or other somber colors suited to the matron and the impression was deepened in the minds of all classes in the parish that the Sodalist is for the girl and the young unmarried woman and the Virgin of Lourdes is their special and peculiar patron, and just as no married woman, and much less married man or even young unmarried man would feel himself at ease, were he classed with giddy young ladies, so practically the idea of having that Virgin for their model, or of belonging to her Sodality became for all these classes a practical impossibility.

We have given what you might call a *social* explanation of the "Sodality-for-women-only" phenomenon. But we think that another cause at work has been a practical loss of consciousness of the true place of the Mother of God in the plan of Creation and Redemption. As we said, it may easily happen that our mental concept of a person becomes confined to that person *as most frequently represented* to our sight or our imagination. If then Our Lady as the patron of Sodalities is often represented as the young Virgin of Lourdes or the Virgin of the Assumption, youth and girlish beauty joined to spotless virginity become the sum of our idea of Our Lady. As long as she is always referred to as the woman without stain, the model woman, etc., she will not have a practical appeal to the *young man* who glories in his manhood.

I do not mean to say that any or all the young men and boys who eschew the Sodality, would deny for one moment a single truth of theology defined by the Church or contained in tradition, but many of those truths do not enter into their *practical working idea* of Our Lady and this it is which may account in some part, perhaps a great part, for their aversion to Our Lady's Sodality. If this be so, much unreasonable prejudice will be broken down and the Sodality with all its benefits will be opened to large classes which are not affected by it now, if these truths are often properly presented.

Insistence should be placed on the theological truth that Our Lady, on account of her intimate connection with the Man-God is ipso facto in a class by herself divinized we might say. Hence it is that the honor paid her is is far greater than that paid to any other of the Saints. She is not merely the ideal woman, she is also the Mother of God, and thus participated in a most special manner in the splendor and power of the Godhead. A *woman* saint may very properly be considered as the example par excellence of *women*, because holy as she may be she is still a woman. But Mary has passed to something greater.

Moreover our theologians teach that Mary is very closely connected (*though in a secondary manner*) with our Redemption and our ascetical authors and pious commentators insist on the tremendous virility of the virtue shown by our Blessed Mother, who complained it is true, but with dignity, of the absence of our Lord when as a boy He remained in the temple, but who seems to have suffered her other sorrows including that of Calvary, in complete silence.

As Redemption was the act of the God-Man who is the Model for all, both men and women, so Mary who was so closely associated with that act, participates in His universal character, and becomes a fitting model for men.

Let the hard and dolorous sides of the Blessed Mother's Life be set before young men and boys. Let the unflinching bravery of Mary be much insisted upon. The contempt of human respect which brought her forward when Apostles fled and disciples stood afar off, is the very virtue which is more necessary than ever for our men-folk. If our preachers speak much of these truly masculine lines in the character of Our Lady, men will see clearly that she is a model also for them, and there will be a consequent desire to belong to her Sodality. The sky-blue ribbon so much associated with the Sodality will become an enviable decoration for the young man as well as the young woman. In Italy, on the greatest national holidays, when the troops must wear their finest uniforms, many of the officers wear a handsome blue sash. Nobody seems to think they are any the less manly on that account.

The very title of Our Lady which is chosen for Men's Sodalities might well be one of the Sorrows of Our Lady, or "Help of Christians", etc. That would

give a natural field for exploiting her fitness as a model for all persons independent of sex. Sodalities for young women might have the other titles.

The virtues exercised by Our Lady and her way of exercising them if well meditated on will be found to be all that men need. For instance her faith. No matter what visions or lights or miracles she may have experienced, Jesus was always her child evidently truly human. The continual exercise of faith, the acceptance of the unseen, was therefore always a necessity for her.

She who excelled in these sturdy virtues is surely a fit leader of men. Her Sodality therefore is eminently proper for men.

A NOVEL FEATURE
OF BOYS' RETREAT

A novel feature was introduced into the Boys' Retreat of this year at St. Louis High School, St. Louis, Missouri.

As the miscellaneous reading usually indulged in by the boys was considered to be little conducive to the purpose of the retreat, each teacher met his class after each instruction, and while exacting that each should have his retreat note-book, the teacher, by black-board synopsis or otherwise, aided the class in recapitulating the instruction just heard. The boys' notes were personal and private, containing the matter of the instructions, incidental thoughts and reflexions, prayers, aspirations, etc., according to each one's lights. The boys were urged to take their note-books home and write their impressions more fully. But there was to be no "fine writing." "First High" boys were urged to obtain a large book which would be sufficiently large to last for the retreats of the four years of the High School Course.

L. W. F. in "*The Province News Letter*" (Missouri) says that the plan was heartily entered into by the retreat master, who in his instructions insisted on the usefulness of making notes.

L. W. F sums up the advantages of this feature.

1. It induces exclusive attention to the subject matter of the retreat.

2. It more than approximates the method of repetition so much insisted on in the exercises.

3. It preserves a record of convictions and aspirations as stimuli and helps against an evil day.

Editor's note:

We see no reason why this scheme could not be made use of for retreats made by *Sodalists*, especially those in schools and colleges. If however, college authorities should object to some of the students, i. e., the Sodalists going to class-rooms for such repetitions with their Directors while other students must remain apart in silence, at least the keeping of the note-books and the writing up of one's impressions and resolutions could be advised. The Sodalists could do this in the privacy of their own rooms.

The mere necessity of putting thoughts on paper compels to more accurate thinking. Even though what is written, is never read again, the writing will have helped the eternal truths to sink more deeply into the mind and heart.

Solid retreats are clearly required for Sodalists since the Rules of the Sodality call for persevering practice of the apostolate in a high degree; and this cannot be secured without the most solid spiritual basis and a never-failing spring of spiritual zeal. Nothing better can be found than solid retreats on Ignatian lines, and this practice of note-taking and writing promises to make the effect of the Exercises more lasting.

CHRONICLE

Rome. Sodalists in public audience with Holy Father. On May 9th, the Sodalists of the Prima Primaria and the other Sodalities for men and boys in Rome assembled in the Hall of the Beatifications over the portico of St. Peter's, to pay honor to the Holy Father. There were 1.500 of them.

The Holy Father, as usual, received all with great joy and affection, and gave special thanks to Father Garagnani, Director of the Prima Primaria, for having brought the Roman Sodalities before him. The Directors and Prefects of the Sodalities having first been presented to the Holy Father in the Ducal Reception hall, followed in his train as he entered the Hall of Beatifications where he was greeted with deafening applause and waving of handkerchiefs. The Directors and Prefects took up places close to the Holy Father's throne.

Very many of the Directors belonged to the secular clergy and to religious bodies other than the Society. After a large choir chosen from among the Sodalists and directed by Father de Giudici, S. J., Director of the Scaletta, had sung the Italian Sodality hymn the Holy Father in a long and eloquent address spoke from his throne about the Sodalist's devotion to our Lady, his imitation of St. Aloysius as a perfect son of Mary. Three things were characteristic of the Sodality of Our Lady, and grew out of solid love for her: the exercise of the virtues, and especially of charity, and the apostolate. After imparting the Apostolic Benediction, the Holy Father left the hall amidst the continued cheering of the Sodalists.

Pray for Mexico. The enemies of the Church are carrying on a fierce persecution against her in Mexico. The Holy Father accordingly in Holy Week last, ordered prayers in all the Churches of Rome for these persecuted brethren, and he expressed the hope at that time, that the example of the diocese of Rome would be followed throughout the world.

It seems to us entirely befitting to the spirit of fraternal charity, which we ought to foster even towards our brethren who live far away from us, that in all the Sodalities of the world, Directors should thoroughly describe the sufferings and hardships, which Mexican

Sodalists are undergoing in common with the vast majority of their country-men. Sodalists will thus be prepared to offer prayers and Holy Communions for their afflicted brethren both in private and in common with their fellow-Sodalists. Besides the merit incident to so much charity and devotion, the " spaces of charity will be widened ", and the Sodalists will become accustomed to go out of the narrow field of their own parish and country, and minister more extensively to the needs of the whole Christian and Marian family. Besides it is wonderful how hearing of the religious persecutions and injuries inflicted on the Church stirs up good men and Sodalists especially to love the Church and to think for her and with her. Nothing binds a truly noble man more to a sacred cause than to see it unjustly opposed and wronged. Finally for our Mexican brethren it will be a sweet consolation amid so much bigotry and oppression, to know that they have the support of the prayers and love of hundreds of thousands of Sodalists throughout the world. Let us then join in prayer for our afflicted brethren!

College Sodality of Bahia, Brazil. Mr. Soares de Azevedo, in " *Vozes de Petropolis* ", of November 16, 1925, gave an enthusiastic and full account of the great work of Father Aloysius Gonzaga Cabral, S. J., at Bahia. He begins by quoting Dr. Miguel Calmon:

" Do you wish to know the pleasant impression I received on my last visit to the old capital of colonial times? It was to see the direction taken by the youth of the Superior Schools. I remember the atmosphere of little respect for religion, of unbelief, and even of rabid hostility to the Church, which not so long ago was about the regular thing with the young who attended these schools.

" Well then, I found a distinct atmosphere of respect, of serious morality, of intelligent Catholic convictions, and even more, of enlightened piety. This gives great hope for Bahia and for all Brazil. Now all this transformation which is having such a beneficent influence upon the general mentality of the Higher Schools, even among those who do not belong to the group to which I refer, is due to a very forceful organization which is prospering in Bahia under the name of the ' *University Sodality of Our Lady* '. "

This Sodality of Our Blessed Lady, as we shall see, is a glory of Catholic education. Its usefulness is not confined to the years of the secondary courses but continues during the whole period of intellectual formation. The greatest dangers are exactly in the higher studies, where young men are left more to themselves and hence are quite liable to be led away by curiosity and to become the easy prey of pernicious influences.

The chief strength of the Sodality of Our Lady lies in the fervent practices of Christian piety, and in the Catholic activity which it encourages in the young man, an activity which helps powerfully to strengthen his faith and to fortify his principles, since it gives tangible proof of the efficacy of the gospel truths.

In Bahia, the College Sodality began to be active very soon after its foundation. The Sodalists exercise a salutary influence in the hospitals, they attend the conferences of St. Vincent de Paul, they have study clubs, they have catechism classes for children, they are promoters of the Apostleship of Prayer and League of the Sacred Heart, and they work for the press.

All these labors are described in a large volume of 650 pages, entitled: " *The Report of the College Sodality* ".

The Catholic Study Club of the Young Mens' Academy has a very interesting and instructive program. One of the members reads some book upon current topics, or of an apologetical character. Another is named to object, so that from this clash of ideas the truth stands forth in all its clearness.

The Sodality possesses its own boarding-house, which supplies good rooms for its members and thus enables them to avoid the contagion of the " *republics* " or student messes.

Ignatius Gatan, noble Spanish Sodalist, recently dead. " From childhood he was always exact and punctual in performing all his devotions and practices of piety.

" On rising, he took his prayer-book, and recited his morning prayers with the acts of faith, hope and other devotions.

" He never left his room without taking holy water, and kneeling down and saying a Hail Mary.

" He never left the house without kissing the feet of the Miraculous Virgin Mary that was venerated at the door of our house, and without blessing himself.

" He never omitted the Rosary, and if he did not recite it with the family, it was his custom to join the servants, and on his knees to direct the recital with much devotion."

" Many times, when he was with me ", says his intimate friend Jose Ramon Amezola, " upon hearing the clock strike, we said a Hail Mary to the Blessed Virgin, and the ejaculation: " Blessed be the hour when our dear Lord was born and crucified for us ", and it was always upon his initative. During the summer, when we took a walk, we paid a visit to the Blessed Sacrament, if not every day, at least quite often.

" He was accustomed to go to confession every Thursday, and he went to the church at a fixed hour without fail, so much so that when arranging his occupations or diversions for that afternoon, he always subordinated everything to the time of his confession. "

He never went to moving pictures. " The past winter, when Ignatius was twenty years of age ", said his father, " I took him to see a film that was very famous for the players and the story, and upon returning home, he said to me: 'Really, the pictures are very dangerous. The performance did not please me, and I do not wish to go again.'

" He was passionately fond of reading, which was his favorite recreation. Yet he never read any book without previously asking his confessor.

" He never read a magazine unless some one of us approved it before hand. In this he fulfilled to the very letter, the instructions received in the Sodality. "

The Marchioness, his mother, wrote: " . . . to the

love which he had all his life for the Blessed Virgin, I attribute his very holy death".

Estrella del Mar.

Holy Death of a Cuban Sodalist, Dr. German Escobar. He gave unequivocal proofs of his deep fervor and filial devotion to the Blessed Virgin Mary in his last moments. Quickly noticing the gravity of his illness (a congestion of the lungs that carried him to the grave within two days), and fearing to lose consciousness, he asked to see his confessor and to receive the Holy Viaticum and Extreme Unction in the full use of his faculties. In the presence of death he showed no fear or sadness, but proved himself the consoler of his mother and his brothers. " Don't cry, mother ", he said, " don't cry. I am glad to die young and go to heaven soon. " And to his brothers he said: " I am satisfied because I am prepared to die. " The Sodality medal was constantly in his hands and he often kissed the image of his heavenly Mother and Patroness. Mr. Escobar had passed through two college Sodalities and was at death a member of the Young Men's Sodality of our Church of Belen at Havana.

NEW BOOKS

Handbuch fuer die Leiter der Marianischen Kongregationen. *Adalbert Bangha, S. J.* Marianischer Verlag, Innsbruck, 1926 pp. 424. 10 shillings Austrian (about 1.40 doll. or 5 s. 9 d).

This Manual for Directors of the Sodality of Our Lady which the Editor of the " *Acies Ordinata* „ has just brought out in German, was intended to be published at the same time in various languages but circumstances so far have not permitted the making of the necessary translations. Anyone desiring to undertake the translation into another language, should communicate with Father Bangha.

The Congress of Directors of the Sodality of Our Lady held in Rome in 1922, expressed a desire for such a Directory and Father Bangha has tried to meet the demand. Lest the book should be applicable only to one or two countries, it was, in accordance with the wishes of Very Reverend Father General, sent into various provinces for revision.

The book commences by presenting the Sodality as a school of the Lay Apostolate, and after a rapid review of the history of the Sodalities, continues as follows:

First Part: What is the Sodality and what is its purpose?

I. The *Nature* of the Sodality. (Its usefulness today Objections to it.)

II. The *Marian Basis* of the Sodality. (Relation of devotion to Mary with divine worship. Usefulness of this devotion; how to train Sodalists in it.)

III. The *two-fold end* of the Sodality. (Self-sanctification. The Apostolate. Union between the two.)

Second part: The Constitution of the Sodality. (Religious nature of the Sodality. Erection. Aggregation. The Rules. Indulgences and Privileges. Its ecclesiastical government. Adaptation to various conditions of life. Autonomy of individual Sodalities. Property of the Sodatity. Manner of establishing a Sodality.)

Third part. The organism and life of the Sodality.

I. *The Members.* (Principle of selection. Admission, Postulants and Candidates. Absent and extraordinary Sodalists. Transfer to another Sodality. Exit and expulsion from the Sodality.)

II. *Government.* 1. *The Director.* (His position, qualities; need for study of Sodality matters. Manner of introducing the Sodalities to an active life.) 2. *The Council.* (Its business. Consultation. General Consultation. The woman Directress.)

III. *The Officers.* (The Major Officers: Prefect, Assistants, Secretary, Instructor of Candidates, Treasurer. Minor Officers.)

III. Action. *A.*) **Self Santification.** 1. *Individual* means (love and esteem of the Sodality, the Catholic sense, daily exercises of piety: vocal and mental prayer, Mass, examination of conscience; avoidance of dangers and of scandal, use of the Sacraments, special devotion to the Blessed Virgin).

2. *Collective means.* (participation in Sections and Academies, obedience, fraternal charity, perseverance in the Sodality, participation in the common life of the Sodality: in the ordinary meeting, in General Communion, in the yearly retreat, in solemn feasts of the Sodality, in solemn receptions).

B. **Apostolate**. (Principles concerning the apostolate of the Sodality. Sections. Academies.)

IV. Relation of the Sodalities among themselves and to other Catholic organizations. 1. *Among themselves* (Sodality periodicals: Common consultations and Congresses. Secretariates Federations. The Diocesan Director).

2. *Relation of the Sodality to the parishes.*

3. *Relation of the Sodality to other pious societies.*

An extensive ***bibliography*** closes the volume.

Father Bangha will be very grateful for corrections and suggestions looking towards another edition of the Manual, and would be glad to hear from any one who would care to undertake the translation of the book into other languages.

ACKNOWLEDGMENTS

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Superiorum permissu.

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